# THE TYNDALE HOUSE BULLETIN

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## A RECENTLY PUBLISHED EGYPTIAN PAPYRUS AND ITS BEARING ON THE JOSEPH STORY.

An important Egyptian hieratic papyrus has been published recently in America. The contents of the papyrus and the specialist nature of the book make it worth while to outline here the value of this new material for Old Testament background.

This document is Papyrus Brooklyn 35.1446, excellently published by W. C. Hayes, *A Papyrus of the Late Middle Kingdom in the Brooklyn Museum* 1955 It is part of the Register of Criminals of the Great Prison at Thebes, current for years 10 to 31 of the 12th Dynasty Pharaoh Amenemhat III about 1833—1812 B.C. Some sixty years later, in Dynasty XIII, the reverse of the outdated Register was utilised for a list of seventy-nine servants in a large Egyptian household, forty-five of these being Asiatics, mainly Semites—apparently sold into Egypt as Joseph was to be. The Register was in use only about a century before Joseph (ca. 1700 B.C. onward), and the list was made only 40 years or so before his time. We thus have new background material for Joseph's enslavement and imprisonment in Egypt.

In Egypt no law-codes like those of a Lipit-Ishtar or a Hammurabi of Mesopotamia have yet been found, although we know they once existed; and the *hepu niu khenret,* "Laws of the Prison" are mentioned in one text at least. Only examples of 'law applied' in the form of actual wills, depositions, etc., and some supplementary edicts of King Haremhab (ca. 1320 B.C.) have as yet come to light. The new papyrus makes possible reference to five clauses of definitive law.

In Dynasties XII—XIII (Middle Kingdom) and XVIII (New Kingdom). the Egyptian Prison system is known only from hints in inscriptions of officials and in papyri, especially now the Brooklyn document. Hayes (pp. 37-40) has surveyed concisely and well our present knowledge in this field. Besides being a criminal 'lock-up', an Egyptian prison was also a labour camp for peasants on state corvées, escape from which service constituted a criminal offence. In the prisons, Egyptian criminal records (like Brooklyn Papyrus) were maintained. A "Criminal Register in the Great Prison" is mentioned in a text of the famous Dynasty XVIII Vizier Rekhmire. The "Great Prison" (*khenret weret*) was at Thebes; others may have been located at Memphis and Heliopolis, and every large town probably had its local prison. One was at Re-hône (modern Lahun) near the XII—XIII Dynasty capital of Itjet-tawi; perhaps, like Joseph's prison, it received court offenders. Joseph was evidently confined in such a place at the capital where the Court was held in his day, most likely at Memphis.

Various grades of prison staff are attested. 'At their head was a Director' or Governor of a prison (*imy-ra-khenret*); in Genesis xxxix—xl the captain of the guard seems to excercise this function. The 'Keeper' there

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mentioned was perhaps a subordinate 'Keeper of the Prison' (*sa'ety en khenret*). In Dynasties XII—XIII 'Scribes of the Great Prison' are especially attested. Hayes cites six 'Directors', ten 'Scribes' and one 'Keeper' in his book. One official, on British Museum Stela 828, tells how ".....His Majesty made me Scribe of the Prison of Trial", later on ".....Scribe of the Great Prison", and eventually "...Scribe of the Royal Records.....". The prisons maintained, as would be expected, close links with the Department for Agriculture and the Labour bureau (literally, 'Office of the Provider of People'), as reflected in the new papyrus.

In the Criminal Register of the Great Prison at Thebes, the Brooklyn Papyrus names seventy-six citizens who had absconded from state corvée or like service. It systematically lifts each person under seven headings, giving as follows: (1) name; (2) distinguishing epithet; (3) sex; (4) resumé of government directive, citing the charge and calling for proceedings under the appropriate clause of the law code; (5) a note, "Here", or "Brought", or something similar—i.e., the offender is safely in prison or soon will be; (6) statement of completion of the case from the scribe of the Vizier; (7) a final check-mark, "Case closed". No doubt this final laconic note would conclude the records of the butler, baker and Joseph when they left prison over a century later! The Egyptian authorities seemed invariably to have tracked down their criminals and to have kept long-standing cases open with dogged persistence.

The verso of the Papyrus is equally intriguing, for it lists seventy-nine servants in a large Dynasty XIII Egyptian household (ca. 1745 B.C.) of whom forty-five were (mainly Semitic) Asiatics. A few, especially the children, bear purely Egyptian names, but most bear Semitic names. Nearly forty of these people actually bear a (usually) Semitic name followed by the epithet 'who-is-called' and a second, Egyptian, name. This provides a powerful contemporary parallel for the construction of Joseph's Egyptian name Zaphenath-Paaneah, (to be the subject of a forthcoming study). One or two names in the Brooklyn list are of special interest. One is identical with the later Hebrew name 'Menahem'. Another is actually a 'Shiphr(ah)', later the name of midwife in Ex. i: 15, who thus bore in her time a name already venerable. A third is etymologically comparable with that of Job. The status of some of these servants is a perfect reflection of Joseph's first status in Potiphar's household. In Gen. xxxix. 2, Joseph is a domestic servant 'in the house'—exactly the status *hery-per* recorded of Semites and Egyptians in the *Brooklyn Papyrus* and elsewhere. (Note that this is not an exalted title as Yahuda claimed.) Later, in Gen. xxxix. 4, Joseph rose to be Steward in the household, the very common Egyptian title of *imy-ra-per*.

Although neither main portion of this papyrus directly touches Joseph himself, yet its fascinating background material contributes forcefully to the impression of reality in Gen. xxxix—xl.

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*and Oriental Studies,*
*University of Liverpool.*

K. A. KITCHEN.

## THE DEATH OF STEPHEN

The prominent position given by Luke to Stephen's speech in Acts vii is acknowledged by all. So is its connection with Saul's conversion, which is hinted at in vii. 58. But it is possible that the formal connection made in viii. 1 between ch. vii and the events of ch. viii covers a very much deeper and larger conception in Luke's mind than is generally realised: that these two chapters with their continuation in ch. ix and onwards draw out the full significance of the death of Christ for all men, not simply as a forecast of the future but as a practical reality.

The starting point of this investigation must be the charge preferred against Stephen. In vi. 11 the suborned men accuse Stephen of speaking against the Law; in vi. 13 f. the charge is expanded, and the parallel with Jesus made explicitly: (R.S.V.)

| | |
|---|---|
| "This man never ceases to speak words against this holy place and the Law." | "Jesus of Nazareth will destroy this place, and will change the customs which Moses delivered to us." |

The whole "frame up" against Stephen is highly suggestive. Why is it that in the Gospel story (Lk. xxii. 66 ff.) no mention is made by Luke of the testimony of the false witnesses, although their presence is implied rather inconsequentially in v. 71? Both Matthew and Mark make much of them at the trial (Mt. xxvi. 59 ff. Mk. xiv. 56 ff. and cf. the taunt of the bystanders at the crucifixion—Mk. xv. 29 and Mt. xxvii. 40) even though the witnesses were inconsistent and apparently did not succeed in establishing their accusation. Luke omits the false witnesses in the Gospel but introduces them in Acts, not simply to condemn Stephen for his own assertions, but to condemn him as quoting Jesus' declaration against the Temple and the Law. Surely this is not accidental. I suggest that this is the first implicit declaration by Luke of his understanding of Stephen's death and the expansion recorded in Acts viii. Looking back from beyond Pentecost, after the Church had extended throughout the world, Luke sees that Jesus' words quoted by false witnesses were not substantiated till later—he therefore holds over this part of the narrative because the words were to be re-enacted and fulfilled in Stephen's trial and its sequel. For this, I suggest, is the significance of Acts vii and viii :—Luke sees in them the working out of the prophecy which Jesus Himself made, and so the realizing of what was implicit in His death from the start.

One or two more close parallels between Stephen's death and Jesus' death may now be noted.

1. Stephen's accusation against the Jews (vii. 51—53) is very reminiscent of Jesus' woes against the Lawyers (Lk. xi. 45—52):
   (a) The persecution of the Prophets—the attitude of the Jews compared with that of the fathers.
   (b) The charge of not keeping the Law.
   (c) The hint in xi. 49—51 of the yet greater murder about to be laid to their charge—made explicit in Acts vii. 52.

It may be argued that the Gospel passage, placed as it is in the "Travel Document", has little outward connection with the Passion; but the words following this section (Lk. xi. 53) and the setting of the parallel passage in Mt. xxiii suggest such a connection. The attitude of the Pharisees in these verses is very similar to what must have been underlying the attack on Stephen in Acts vi. 10 ff.

The reference to the blood of the Prophets being required of this generation must be a prophecy of Jesus' passion. The idea is surely taken up again in the Jews' own acceptance of this prophecy in their cry: "His blood be upon us..." In Mt. this is recorded in the trial before Pilate, Mt. xxvii. 25. Luke does not record it here—but he does record a very similar saying in Acts v. 28 from the mouth of the High Priest in his injunction to Peter. It is possible that this is another instance of Luke deliberately witholding an idea from the Gospel story because it is to come in Acts in consonance with his plan of showing the fulfilment of the implications of Christ's death in the life and expansion of the early Church.

2. The well-known parallel of Acts vii. 56 with Lk. xxii.69.

3. Stephen's two prayers cf. the two words from the Cross which Luke records xxiii. 34 and 46 (accepting the former as authentic).

4. (?) Slight similarites in diction: *dikaios* Acts vii. 52 cf. Lk. xxiii. 47 re burial: Acts viii. 2 and Lk. xxiii. 50 f.

My suggestion would be, then, that there is in Luke's mind a connection between Stephen's death and Jesus' death much closer and deeper than is immediately apparent from the well-known similarities (2) and (3) above. This connection is explained more fully in Stephen's speech with its treatment of the Temple and the Law. In the speech Luke sees the underlying rebellion of the Jews throughout their history. Jesus passed through vicissitudes similar to those which Abraham, Joseph and Moses endured. He is their Successor and Superseder, so that implicit in His coming is the rejection of the religious exclusivism and legalism of the Jews. But even after Jesus' death the break out is only latent. The death of Stephen makes it effective, as is symbolized in ch. viii with the mission to Samaria and the conversion of the Eunuch. This is necessarily but a brief sketch, but some pointers have perhaps been given.

*Harwell.* P. A. BLAIR.

# THE GROUND OF JUSTIFICATION

*(The second of a series in which members set out the questions which give rise to their present researches)*

Vincent Taylor makes the observation about justification that "The central place of the doctrine in St. Paul's theology, and the crucial importance assigned to it at the Reformation, are in striking contrast with the virtual neglect of this teaching in current theological literature and in modern preaching" (*Forgiveness and Reconciliation* pp. 72f.) He continues: "What is required in modern teaching, and few things are needed more, is a renewed emphasis on the truths for which justification stands. ...So anxious have we been to exclude legal ideas from our thoughts of God that we have compromised the ethical foundations of our theology. We have created God in our own image and likeness ." (pp. 79—80). There is little reason to believe that the situation has radically changed for the better since 1941, when these words were written.

Last century saw the production of a fair number of works on the subject of justification, but literature has been very scanty so far this century. In any case the emphasis today seems to be on what man must do for salvation rather than on what God has already done in Christ for sinners. There is some discussion about man's exercise of faith, but less interest in Christ as the object of faith.

In 1867 James Buchanan wrote: "The great cardinal question on the subject of Justification,—and that on the right settlement of which the determination of every other mainly depends,—relates to its immediate ground; and amounts in substance to this,—What is the righteousness, on account of which a sinner is forgiven and accepted as righteous in the sight of God? or, What is the righteousness to which God has regard in bestowing and on which a sinner should rely for obtaining, the forgiveness of his sins, and a title to eternal life? or in yet another form,—whether the righteousness which is revealed as the ground of our justification be the vicarious righteousness of Christ imputed, or our own personal righteousness, infused and inherent" (*The Doctrine of justification* p. 239).

Even Newman could write: "The purpose of this Appendix is to show that the cardinal question to be considered by Catholics and Protestants in their controversy about Justification is, What is its formal cause? (footnote p. 343) ...To determine what is the formal cause of our justification or what it is which under the Christian covenant constitutes us just in God's sight, or what it is in us in which our justification consists, or what it is immediately upon which we receive God's justification, is as important an undertaking as any one in the controversy, ...The question may be thrown into the following more practical shape: What is it which God will look on at the last day and accept us in. What will be the immediate antecedent in our souls to the words, 'Come, ye blessed' " (*Lectures on the Doctrine of Justification*, 4th edition, 1885, p. 346).

In the seventeenth century John Owen held the same view about the importance of the ground of justification: "Herein lies the substance of the whole controversy about our justification before God, upon the determination and stating whereof the determination of all other incident questions doth depend.

"This, therefore, is that which herein I affirm:—The righteousness of Christ (in his obedience and suffering for us) imputed unto believers, as they are united to Him by His Spirit, is that righteousness whereon they are justified before God, on the account whereof their sins are pardoned, and a right is granted them unto the heavenly inheritance. ...

"This is the shield of truth in the whole cause of justification; which, whilst it is preserved safe, we need not trouble ourselves about the differences that are among learned men about the proper stating and declaration of some lesser concernments of it. This is the refuge, the only refuge, of distressed consciences, wherein they may find rest and peace" (*The Doctrine of Justification by Faith; Works*, edited by W. H. Goold, Vol. V. 1850. p. 208).

But today the ground of justification is largely ignored. Many writers use the term 'ground' more loosely for one of the causes of justification. For example, Dodd can talk of "Paul's teaching, 'that God justifies the ungodly on the ground of faith" (*Romans*, Moffatt New Testament Commentary, p. 92). Frequently a quality in man seems to be made the ground of justification.

Thus Dodd writes: "God sees in us that which in Christ we are becoming, and acquits us" (p. 143). Does not such a statement tend to support the error of the Roman Catholic Church on this point? Is it possible consistently to hold such a view together with that of the Reformers? "The Reformers taught that, when God pardoned and accepted any sinner, the ground or basis of the divine act that to which God had directly and immediately a respect or regard in performing it, or in passing a virtual sentence cancelling that man's sins, and admitting him into the enjoyment of His favour,—was this, that the righteousness of Christ was his through his union to Christ; that being his in this way, it was in consequence imputed to him, or put down to his account, just as if it were truly and properly his own; and that this righteousness, being in itself fully satisfactory and meritorious, formed an adequate ground on which sins might be forgiven and his person accepted" (W. Cunningham, *Historical Theology*, Vol. II, p. 46).

N. H. Snaith goes so far as to deny to righteousness any place as a condition of salvation: "The fact of the matter is that God does not require righteousness at all, in any shape or shadow, as a condition of salvation. He requires faith, ...Righteousness is a result of salvation, and not a condition of it" (*The Distinctive Ideas of the Old Testament*, p. 164.) Again he declares: "To assume that ethical righteousness whether actual, imputed, or imparted (infused). is a necessary condition of salvation, is a travesty of Paul's teaching" (p.171).

On the other hand, Taylor sums up the position thus: "When, however, we come to the Pauline belief that justification is grounded in the atoning work of Christ, we reach a stone of stumbling, and for some theologians, a rock of offence. ... Our investigation has shown that the inner meaning of justification throws a strong light upon the poverty of our soteriological beliefs, and reveals the need for a doctrine of the Cross which provides an adequate basis for the justifying act of God" (p. 74, op. cit.).

In the nineteenth century Hodge asserted: "Whenever the ground of our justification is affirmatively stated, it is declared to be the obedience, the death, the blood or work of Christ" (C. Hodge, *Romans*. New edition, Eerdmans, 1955, p. 85). Can such an assertion be maintained today? An answer to this question is being sought by an examination of the evidence in Galatians and Romans for the ground of justification.

*Tyndale House,* B. G. FELCE.
*Cambridge.*

## MORE UNPUBLISHED HYMNS BY CHARLES WESLEY

In the first issue of the Bulletin (p. 8) it was mentioned that there were numerous unpublished hymns by Charles Wesley in five manuscript volumes of hymns on the Gospels and the Book of Acts. Investigation of another source has resulted in further discoveries.

There are in the possession of Richmond College, Surrey, two books containing a number of hymns in Charles Wesley's hand; one of these is apparently a notebook which accompanied the poet on his travels, containing several unfinished hymns, and the other consists of interleaved pages of manuscript and leaves from early printed Wesley hymn-books. (A particularly interesting feature of the latter is that it contains, in what is plainly Charles Wesley's hand, a version of Henry More's hymn on the coming of the Holy Spirit generally attributed to John Wesley). The two books contain sixty-eight hymns or fragments of hymns which do not appear in the *Poetical Works*, and some of them are of considerable merit. This is the first stanza of a hymn entitled "Epinicion":

Praise to the Wonder, working GOD,
Proclaim his glorious Praise abroad,
Let Earth his Arm unshortned sing, [sic]
Let Earth rejoice, the Lord is King !
Or'e all his furious Foes He reigns, [sic]
And holds the Powers of Hell in Chains.

*Tyndale House,* J. DALE.
*Cambridge.*

## NOTES AND NEWS.

### The Winter Study Groups.

A wide variety of contributions on subjects ranging from patristic to modern times were offered at the meeting of the Church History Group at its December session at Tyndale House. Once again, original studies in aspects of the Evangelical Revival were well to the fore.

The Patristic Studies Group had well attended sessions at Westminister Chapel under the Chairmanship of Dr. D. M. Lloyd-Jones. Abstracts of the papers delivered will be issued in roneoed form. Some copies of the 1955 abstracts are still available, price 2s. 6d.

### Summer Activities at Tyndale House, 1957.

Members are asked to note the altered dates of some of this year's activities.

27th June—1st July. Old Testament Study Group. Host: Dr. W. J. Martin. Main Subject: The Book of Jeremiah.

29th June. Friends of Tyndale House Annual Meeting.

1st—5th July. Biblical Theology Study Group. Chairman: Dr. D. M. Lloyd-Jones. Subject: The Doctrine of the Holy Spirit.

10th—13th July. New Testament Study Group. Leader: Professor F. F. Bruce. Subject: The Corinthian Correspondence.

23rd—28th September. Courses in Biblical Hebrew for beginners and advanced students, conducted by Dr. W. J. Martin, assisted by Mr. K. A. Kitchen.

Smaller "working parties" in apologetics, archaeology and Biblical theology have also arranged meetings at Tyndale House.

### Tyndale Lectures 1957.

27th June. The Biblical Archaeology Lecture: The Joseph Narratives and Egyptian Sources (Mr. K. A. Kitchen, of the School of Archaeology and Oriental Studies, University of Liverpool).

29th June. The Inaugural Historical Theology Lecture: Henry Ryder, The First Evangelical Bishop (The Rev. Dr. G. C. B. Davies, Professor of Ecclesiastical History, University of Dublin).

1st July. The Biblical Theology Lecture: The Intercession of the Spirit. (The Rev. Dr. Gwyn Walters, Professor of Christian Ethics, Temple University, Philadelphia).

10th July. The New Testament Lecture: Social Obligation in the New Testament (Mr. E. A. Judge, Lecturer in Ancient History, University of Sydney).

### New Residents at Tyndale House.

We welcome a number of research workers from overseas to Tyndale House. Professor W. F. Arndt, Co-editor with Dr. F. W. Gingrich of the *Greek-English Lexicon of the New Testament and other early Christian Literature* just published by the Cambridge University Press, has joined us; as have the Rev. Ulrich Hedinger from Switzerland and the Rev. J. D. Wadsworth from the United States.

Mr. M. J. S. Rudwick, University Demonstrator in Geology, has left on his election to a Fellowship at Trinity College.

### Recent Lectures at Tyndale House.

The following public lectures have been delivered at Tyndale House:

The 'Word of Exhortation' and the Gospel Tradition (The Rev. Professor W. J. Cameron).

The Scottish Evangelical Revival of 1742 (The Rev. Dr. Arthur Fawcett).

The Italian Reformation (Mr. P. J. M. McNair).

### Tyndale Fellowship of Australia.

Good news continues to come of the Fellowship's sister organisation in Australia. We have received copies of papers read at their meetings on the Hebrew root *'asham* (by Dr. Leon Morris), the significance of Edom for the history of Israel (by Mr. J. A. Thompson), and evangelical mysticism (by Mr. B. S. Brown), and of a major lecture delivered by Dr. D. B. Knox on Justification by Faith.

## Movements of Members.

The Rev. J. N. Birdsall has made a collation in Florence of the New Testament uncial U and the minuscule 213.
Miss A. E. Takacs has been elected to a Research Fellowship at Union Theological Seminary, New York.

## Publications.

This list consists mainly of items which have appeared since the last number of the Bulletin, but includes some which were accidently or ignorantly omitted then.

J. N. Birdsall, The Text of the Gospels in Photius, *JTS* (NS) vii. pp. 42—55 and 177—189.

G. W. Bromiley, The Spirit of Christ, in *Essays in Christology*, edited by T. H. L. Parker. (Lutterworth). (with T. F. Torrance) English translation of Karl Barth, *Church Dogmatics*. Vol. 1, part 2 (T. and T. Clark)..

*Thomas Cranmer, Archbishop and Martyr.* (C.B.R.P.)

F. F. Bruce, *Second Thoughts on the Dead Sea Scrolls* (Paternoster Press).

J. R. Burne, Jean-Jacques Rousseau and the Bible *EQ* xxviii pp. 121—7

J. Dale, The Poetry of Charles Wesley, *Chm* lxx pp. 143—152.

A. M. Derham, Shall these things be ? (Tyndale Press).

H. L. Ellison, *Ezekiel, The Man and his Message* (Paternoster Press).

D. Guthrie, Tertullian and Pseudonymity, *ET* lxvii. pp. 341—2

P. E. Hughes, The Jewish Cabala and the Secret names of God, *Philosophia Reformata.*

E. F. Kevan, *The Evangelical Doctrine of Law* (Tyndale Press).

L. L. Morris, *I and II Thessalonians an introduction and commentary.* (Tyndale Press))

*Kai hapax kai dis, Nov. Test* i. pp. 205—8

A. Rogers, Assurance, *EQ* xxviii, pp. 230—6.

S. S. Smalley, The Eschatology of Ephesians, *EQ* xxviii pp. 152—7.

R. V. G. Tasker, *James: an introduction and commentary.* (Tyndale Press).

J. G. S. S. Thomson, Sleep: an aspect of Jewish anthropology, *VT* pp. 421—433.

Christ and the Old Testament *ET* lxvii pp. 18—20.

D. J. Wiseman, A Fragmentary Inscription of Tiglath-Pileser III from Nimrud. *Iraq.* xviii. pp 117—130

Cuneiform Texts from the Cappadocian Tablets in the British Museum Pt. V (Trustees of the British Museum).

C. de Wit, Egyptian methods of writing history, *EQ.* xxviii. pp. 158—169.

Enquete sur le titre de smr pr, *Chr. d'E.* xxxi. pp. 89—104.

Professor Bruce is editor of *EQ* and *PEQ;* the Rev. J. C. Pollock of *The Churchman;* Mr. Wiseman is Joint Editor of *Iraq.*

Dr. Bromiley has contributed reviews to *SJT;* Professor Bruce to *EQ* and *Theology Today;* The Rev. Dr. J. I. Packer to *EQ;* Professor Tasker to *JTS;* Mr. Wiseman to *Antiquity* and to *The Journal of Semitic Studies;* Dr. de Wit to *Chr d'E.*

The editor would be glad to be informed of members' publications; and the Library is always grateful for off-prints or copies.

## Higher Degrees.

We congratulate The Rev. D. A. Hubbard, awarded the degree of Ph.D. of the University of St. Andrews for a thesis in Ethiopic Studies; The Rev. P. E. Hughes, awarded the degree of D. Litt. by the University of Cape Town for a thesis on Pico della Mirandola; and the Rev. R. P. Martin, awarded the degree of M.A. of the University of Manchester for a thesis on the Eucharistic Teaching of 1 Corinthians.

## New Members.

We are glad to welcome the following new members to the Fellowship:
The Rev. J. N. Birdsall, M.A., University of Leeds.
The Rev. P. A. Blair, B.A., Harwell.
The Rev. J. Farrimond, B.A., Glasgow.
Mr. B. G. Felce, B.A., Tyndale House, Cambridge.
The Rev. M. R. Gordon, B.D., Parkstone.
Mr. H. C. Johnstone, B.A., Kings College, London.
The Rev. D. J. V. Lane, LL.B., B.D., Cambridge.
Mr. E. P. Lipson, M.A., Muswell Hill.
The Rev. M. A. MacLeod, M.A., Tarbet, Argyll.
Mr. I. H. Marshall, M.A., University of Aberdeen.
The Rev. D. W. Middleton, B.D., Ealing.
Mr. V. Perry, B.A., Helston, Cornwall.
Mr. M. J. S. Rudwick, M.A., Trinity College, Cambridge.
Miss S. C. Stewart, B.A., Paris.
Miss A. E. Takacs, B.A., Oxford.

## Recent Appointments.

The Rev. R. T. Beckwith, Bursar, Tyndale Hall, Bristol.
The Rev. J. N. Birdsall, Assistant Lecturer in Theology, University of Leeds.
The Rev. L. E. H. Stephens-Hodge, Lecturer in New Testament, London College of Divinity.
The Rev. Dr. J. G. S. S. Thomson, Associate Professor of Old Testament, Columbia Theological Seminary, Decatur, Georgia.

## Circulating Papers.

The following represents the complete list of papers still in circulation:

1. An Egyptian Sidelight on Jericho, by K. A. Kitchen.
2. Numbers in the Old Testament, by Dr. R. E. D. Clark.
4. The Deuteronomic Redactor, by the Rev. G. T. Manley.
5. 'Allegory' and 'Type' in the New Testament, by the Rev. F. Foulkes.
7. The Grounds for the Persecution of Christians in the First Century, by E. M. B. Green.
9. The Meaning of the word 'Law' in Galatians, by N. J. Tavani.
10. Disease and the Scriptures, by the Rev. R. N. Rayner.
11. Jean-Jacques Rousseau and the Bible, by Dr. J. R. Burne.
12. Egyptian methods of writing history, by Dr. C. de Wit.
13. An Archaeological Note an the Flood Story, by T. C. Mitchell.
14. Hell: its nature and duration, by Dr. J. R. Burne.
15. Linguistic Peculiarities in Ephesians, by the Rev. C. N. Hillyer.
16. Paul and John: studies in the Last Supper Narratives, by the Rev. R. P. Martin.
17. Criteria for dating Eschatological and apocalyptic literature, by the Rev. J. Stafford Wright.
18. Time and Eternity in the Fourth Gospel, by M. H. Cressey.
19. Ararat, by T. C. Mitchell.
20. Augustine's Teaching on the Interpretation of Scripture in the De Doctrina Christiana, by H. C. Johnstone.

Note: Since issue in this series, No. 2 has appeared in revised form in the *Transactions of the Victoria Institute*. Nos. 11 and 12 have appeared in *The Evangelical Quarterly*.

Papers will be sent to members for study and comment when available, on receipt of a post card.

## Theses.

It has been suggested that it would be of great value to hold in the Tyndale Library some account of the researches of our members. It would therefore be very much appreciated if members who have completed or are completing academic theses would send to the Librarian a copy of the abstract. Of course, he would be very glad to receive a copy of the complete thesis if this can be arranged!

The Ridley Press, Cambridge and St. Ives.